AN ABRIDGMENT OF THE HISTORY OF THE BIBLE.

Written originally in *French* by the Rev. Mr OSTERVALD of *Neufchatel* in *Switzerland*.

Tranſlated into *Engliſh*, with ſome Improvements, chiefly deſigned to ſhew the Uſefulneſs of reading the Sacred Books according to the Order of Time.

To which is added

An APPENDIX, containing ſeveral Things neceſſary toward the better underſtanding of Scripture-Hiſtory.

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AN

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OF THE

HISTORY

OF THE

BIBLE.

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AN

AN ABRIDGMENT OF THE HISTORY of the BIBLE.

INTRODUCTION.

AMONG the various methods which have been propoſed for the reading and better underſtanding of the holy ſcriptures, there is one which hath been but little inſiſted upon, and is nevertheleſs of ſo great uſe, as to deſerve to be recommended to thoſe who are deſirous of improving themſelves in the knowledge of the holy writings.

Though theſe books were all given by divine inſpiration, yet they were compoſed at various times, and by different perſons under the guidance of the holy Spirit; and therefore the moſt proper method of ſtudying them, is to begin with the moſt antient of them, and ſo to go on gradually with thoſe which were written in the later ages. They do not, indeed, at preſent ſtand in this order in our Bibles; the hiſtorical books being there placed firſt; next to them are the moral and devotional treatiſes; and then follow the prophetical writings. In the New Teſtament alſo the order of time is equally diſregarded in placing the ſeveral books which it contains. It muſt therefore

be very satisfactory to the pious inquirer to have all the books of the Old and New Testament ranged in an historical order, as is done in this tract; and to have some notes of time added to various remarkable transactions, that the reader may know in what year of the world, or in what year before or after the birth of JESUS CHRIST, (or rather before or after the vulgar account called Anno Domini, which begins about four years after the true reckoning) any extraordinary event fell out.

The dates here inserted are taken chiefly from the computation of the learned Archbishop Usher; and all disputes and critical niceties are omitted, which would rather tend to puzzle than instruct a common reader, who wants only to know, about what time any thing happened which is related in the Bible *.

A brief general view of the History of the Bible, as given in the following pages, will be of great use to those who desire to understand the scripture history. And it will be useful likewise to distinguish the succession of time into several periods, and to assign the number of years belonging to each of them. These are called the several ages of the world, and may be reckoned thus:—

	Years
I. The first age of the world extends from the creation to the end of the deluge, containing	1656
II. From thence to the beginning of Abraham's travels after the death of his father	427
III. From thence to the children of Israel's going out of Egypt	430
IV. From thence to the laying of the foundation of the temple of Solomon	479
V. From thence to the burning of the temple by Nebuchadnezzar	424
VI. From thence to the birth of JESUS CHRIST	584
In all	4000

* Those whose curiosity carries them farther, may, if they please, consult the Appendix.

VII. From thence to the end of the world, may be called the age of the gospel.

In this manner the following tract is divided, allowing a chapter for each of the six first ages.

The most antient history extant is that of Moses, who wrote the five books first placed in the Bible, called from the number of them the Pentateuch.

Genesis should be read first, for it treats of the creation of the world, and gives the history of the three first ages; but is more full in what relates to the posterity of Abraham, by his grandson Jacob, whom God was pleased to choose for his peculiar people, under the name of Israel.

CHAP. I.

Which takes in the time that passed from the Creation of the world, to the flood; being the first age.

THE world was created about four thousand years before the birth of Jesus Christ. In six days God made all the creatures that are therein; and on the sixth day he created Adam, who was the first man. He made him after his own image, and gave him dominion over the rest of the creatures. Gen. i.

Adam after his creation was put into the terrestrial paradise, otherwise called the garden of Eden, with Eve his wife, who was formed out of one of his ribs: and they had lived happy in that place, if they had continued in their innocence, and kept the law that God had given them. ch. ii.

But Adam and Eve being fallen into rebellion, through the temptation of the Devil, and having broken the commandment that God had given them, not to eat of the fruit of a tree which was in the garden of Eden, which the scripture calls, "The tree of knowledge of good and evil;" they lost their innocence and their happiness together, were made subject to death, and driven by God out of the terrestrial paradise. By this fall of Adam, sin and death entered ch. iii.

tered into the world; and all men had been for ever miſerable, if GOD had not taken pity on them. But
Gen. iii. ver. 15. GOD immediately promiſed, that "the ſeed of the woman ſhould bruiſe the ſerpent's head;" that is, that men ſhould be delivered from ſin, from death, and from the power of the Devil, by JESUS CHRIST, who ſhould be born of a virgin.

ch. iv. and v. In the book of *Geneſis*, Moſes tells us, who were the children and deſcendants of Adam.

The following ten Patriarchs, from the creation to the flood, are ſet down by Moſes in this order; each perſon here named being the father of him who immediately follows.

	Years
1. Adam lived	930
2. Seth	912
3. Enos	905
4. Cainan	910
5. Mahalaleel	895
6. Jared	962
7. Enoch	365
8. Mathuſelah	969
9. Lamech	777
10. Noah	950

We ſee by the hiſtory of thoſe times, that the life of Man was then much longer than it is now, and that they lived many hundreds of years: but it may be alſo obſerved, that ſin began to reign in the world preſently after the creation. Cain, the ſon of Adam, ſlew his brother Abel, and had a wicked poſterity. Nevertheleſs GOD was known to and worſhipped by the Patriarchs, and eſpecially in the family of Seth, who was one of the ſons of Adam. Among theſe Patriarchs, the ſcripture makes mention of Enoch, whom GOD took out of the world, ſo that he died not: GOD having been pleaſed thereby to crown his piety, and to teach men that there are rewards after
ch. vi. and vii. this life for thoſe that live well. But in proceſs of time, the poſterity of Seth was corrupted likewiſe, and mingled with the wicked. The earth was filled

with

with crimes, and the corruption grew so great and general, that GOD sent the flood, which drowned the whole world, Noah excepted, who being a man that feared GOD, was with his family preserved from this inundation; GOD having commanded him to build an ark, in which he was shut up when the flood came. The memory of this deluge is preserved, not only in the holy scriptures, but also among divers nations of the world, as we may find in many ancient histories. The flood happened one thousand six hundred fifty six years after the creation of the world; and two thousand three hundred and forty nine years before the birth of CHRIST.

CHAP. II.

Of the time between the flood and the call of Abraham; or, the second age. Before Christ

NOAH being come out of the ark after the deluge, GOD made a covenant with him, and gave a new sanction to the law of nature, in order to turn men from wickedness and vice. Noah had three sons, Shem, Ham, and Japheth, and all the world was afterwards peopled by their posterity. The descendants of Shem settled chiefly in Asia, those of Ham spread for the most part in Africa, and those of Japheth in Europe. This is the original of all people of the world, as may be seen more at large in the tenth chapter of *Genesis*.

2348. Gen. viii. and ix. ch. ix. 18, 19. ch. x.

The following Patriarchs, from whom came the children of Israel, lived in the age after the flood, being all descended from Noah.

	Years
1. Shem lived	600
2. Arphaxad	438
3. Salah	433
4. Eber	464
5. Peleg	239
6. Reu	239
7. Serug	

	Years
7. Serug	230
8. Nahor	148
9. Terah	205
10. Abram	175

Gen. ix. Some time after the flood, men undertook to build the Tower of Babel; but GOD confounded their language, ſo that not underſtanding one another any longer, they were diſperſed into divers countries. Idolatry began about this time to prevail, and then GOD was pleaſed to chooſe a people, among whom the true religion was preſerved. For this purpoſe he called Abraham, who lived in the city of Ur in Chaldea. He appointed him to leave the country wherein he was born, he engaged him to ſerve him, and fear him, he commanded him to go into the land of Canaan, and he promiſed to give that country to his deſcendants, to multiply his poſterity; and that the Meſſias ſhould be born of his race. The call of Abraham happened four hundred and twenty ſeven years after the flood, and one thouſand nine hundred and twenty one years before CHRIST.

Soon after the diſperſion of mankind occaſioned by the building of Babel, the world was divided into ſeparate ſocieties, ſome being ſettled in one country, and ſome in another. The neceſſity of rulers being ſet over them ſoon appeared, and accordingly ſo early as the time of Abraham we read of ſeveral nations governed by their reſpective kings and princes. Theſe kingdoms were at firſt but ſmall, and conſiſted but of few ſubjects; till, at length, the more powerful kings oppreſſed the weaker, enlarged their own dominions, and ſet themſelves up for mighty ſovereigns. The kingdom of Egypt, we ſhall ſoon find to have been in a very flouriſhing condition. But there are four great monarchies ſpoken of, which ſurpaſſed the reſt, and ſucceeded each other, and which ſhould be ſomewhat underſtood, in order to explain ſeveral paſſages of Holy Writ: and for this the reader is referred to the Appendix.

CHAP.

CHAP. III.

Of the time between the call of Abraham, and the going of the children of Israel out of Egypt; or the third age. Before Christ 1921.

ABraham being come into the land of Canaan, tarried there some time with Lot his nephew, without having any child. This country was then inhabited by the Canaanites, who were an idolatrous and a very wicked people; particularly the inhabitants of Sodom (where Lot dwelt) were so wicked and had committed sins so horrible, that GOD destroyed that city, after that he had brought Lot, with his wife and daughters, out of it. Fire from heaven fell down upon Sodom and Gomorrha, so that these cities, with their inhabitants, and all the neighbouring country, were burnt to ashes. Gen. xii. &c. ch. xix.

When Abraham was an hundred years of age, Isaac his son was born, by a supernatural power. Isaac was the father of Jacob; and Jacob had twelve sons, who were the heads of the twelve tribes, or families of the children of Israel. 1896. ch. xxi.

By Leah he had Reuben, Simeon, Levi, Judah, Issachar and Zabulon, and a daughter, Dinah. By Bilhah he had Dan and Naphtali. By Zilpah, Gad and Asher: and by Rachel, Joseph, the father of two tribes, Manasseh and Ephraim, and Benjamin.

The two most considerable of these tribes were, afterwards, the tribe of Levi, from which the priests and ministers of religion were taken; and the tribe of Judah, which was the most powerful, which was for a great while possessed of the royal authority, and was to subsist till the coming of JESUS CHRIST, from which also JESUS CHRIST was to be born.

Joseph, one of the sons of Jacob, having been sold and carried into Egypt, through the jealousy and hatred of his brethren, GOD raised him up to the chiefest dignity of that kingdom, by the means of the king of the country. Some years after, Jacob, 1728. chap. xxxvii, &c.

the

Before Christ. 1706. the father of Joseph, was constrained by the famine that was in the land of Canaan, to go and sojourn in Egypt, with all his family. About this time lived Job, a man illustrious for his piety, and patience under afflictions: and therefore after the book of *Genesis* is ended, the book of *Job* ought next to be read.

After this, the second book of Moses called *Exodus* will come properly in, and should be perused by us.

Exod. i, &c. After the death of Jacob and Joseph, the children of Israel encreased and multiplied so exceedingly in Egypt, that king Pharaoh became jealous of them, and endeavoured to destroy them. But GOD sent Moses, who having wrought many miracles, and 1491. smote Egypt with ten plagues, obliged Pharaoh to let the children of Israel go out of his territories. This departure of the children of Israel out of Egypt, happened four hundred and thirty years after the call of Abraham; in the year of the world two thousand five hundred and thirteen; and one thousand four hundred and ninety one years before CHRIST.

CHAP. IV.

Of the time between the going out of Egypt, and the building of Solomon's Temple; or, the fourth age.

Exod. xiii, xiv, &c. THE children of Israel being come out of Egypt, walked upon dry land through the Red Sea; and Pharaoh, who pursued them, attempting to go through it after them, was there drowned with all his army. Fifty days after the deliverance from ch. xx, &c. Egypt, GOD published the Ten Commandments of the law upon mount Sinai. He gave afterwards the political laws to Moses, as also the ceremonial laws which the Israelites were to observe.

These laws are contained in the other books of Moses, viz. *Leviticus*, *Numbers* and *Deuteronomy*, which are now to be read in their order; and there we shall see, GOD did not suffer the children of Israel

Israel to enter into the land of Canaan immediately after their coming out of Egypt, but they staid in the wilderness forty years, under the conduct of Moses. Before Christ

The next book which offers for our reading is the book of *Joshua*.

Moses dying at the end of these forty years, Joshua succeeded him; and after having subdued the nations and kings that inhabited the land of Canaan, he settled the Israelites in their stead. 1451. Josh. i, &c.

The book of *Judges* is next in order of time: For after the death of Joshua, this people were governed by the judges that GOD raised from time to time, until the prophet Samuel (who was the last of the judges) set up Saul, the first king of the Israelites. 1443. 1095.

The names of the judges were 1. Othoniel. 2. Ehud. 3. Deborah and Barak. 4. Gideon. 5. Abimelech. 6. Tola. 7. Jair. 8. Jephthah. 9. Ibzan. 10. Elon. 11. Abdon. 12. Sampson. 13. Eli. 14. Samuel.

The book of *Ruth* is to be read next, as containing things which were done during the government of some of those rulers, and is a kind of appendix to the book of Judges.

The *first* book of *Samuel* comes to be read next; it gives an account of the divine call of Samuel, and of his government; and likewise of the life and death of Saul the first king of Israel. After Saul, reigned David, who was both a king and a prophet; to whom succeeded Solomon his son, who began to build the temple of Jerusalem four hundred and fourscore years after the coming out of Egypt, and about a thousand years before the coming of JESUS CHRIST: in the year of the world two thousand nine hundred and ninety two. 1055. 1014. 1012.

The *first* book of the *Chronicles*, begins with the genealogies from Adam, and those which distinguish the several tribes of Israel: this takes up the first nine chapters: and in the tenth the death of Saul is again repeated. The remaining part of this book should be read with the *second* book of *Samuel*, and the first and second chapters of the *first* book of the *Kings*; for as they both contain the history of king David, so

Before Christ comparing together the several passages in each book, will give us a clearer and fuller view of all his transactions.

After this the *Psalms* come in, that having seen what David did and suffered, his own writings may shew us what devout reflexions he made on the several events of his life.

After David had reigned forty years, his son Solomon succeeded him, one thousand and fourteen years before CHRIST, and reigned likewise forty years. The affairs of his time are to be learned from the *second* book of the *Kings*, the first chapter to the end of the eleventh; compared with the nine first chapters of the *second* book of the *Chronicles*.

Having read his life, we should in the next place study the works of this wise king in the following order:

The Song of Solomon.
Proverbs, and
Ecclesiastes.

CHAP. V.

Of the time between the building of Solomon's temple, and the captivity of Babylon; or, the fifth age.

1 Kings xii, &c. 974. AFTER Solomon's death, Rehoboam his son being set on the throne, ten tribes of Israel revolted, so that he ruled over two tribes only, which were those of Judah and Benjamin. Thus, there were two kingdoms formed, the one called the kingdom of Israel, which comprehended the ten revolted tribes, the other called the kingdom of Judah, which consisted of the two tribes that remained faithful to Rehoboam.

The kingdom of Israel subsisted about two hundred and fifty years: Jeroboam was the first king of it. 974. This prince, fearing that his subjects would return to the obedience of Rehoboam, king of Judah, when they should go to Jerusalem on the solemn festivals to worship GOD in the temple, and to offer their sacrifices

ſacrifices there, ſet up a falſe worſhip in his kingdom. He made two golden calves, which they worſhipped under the name of the GOD of Iſrael. He appointed ſolemn feaſts and prieſts; ſo that in the reign of Jeroboam and his ſucceſſors, idolatry was eſtabliſhed in the kingdom of Iſrael. All the kings of Iſrael were idolators, and kept up the falſe worſhip which Jeroboam had eſtabliſhed. GOD ſent ſeveral prophets to the ten tribes, to turn them from their ſins, and to preſerve the knowledge of himſelf among them. The moſt eminent of theſe prophets was Elijah: He propheſied in the time of Ahab, who was one of the wickedeſt of the kings of Iſrael. At laſt, the kingdom of the ten tribes was deſtroyed, and Samaria, their capital city, was taken in the time of Hoſhea, the laſt king of Iſrael, by Salmaneſer king of Aſſyria, who carried away the ten tribes into his own kingdom, from whence they were diſperſed into divers countries, and have never ſince been ſettled again in their own land. 2 Kings xvii.

The kingdom of Judah laſted an hundred and thirty years longer than that of Iſrael. The capital city of this kingdom was Jeruſalem, where the true GOD was ſerved in the temple of Solomon. But idolatry crept in alſo into the kingdom of Judah. GOD raiſed up prophets from time to time, who oppoſed the errors and ſins of that people, who threatened them with the judgments of GOD, and foretold the coming of the Meſſias. Iſaiah was one of the moſt eminent of theſe Prophets. There were alſo ſome good kings, who endeavoured to aboliſh idolatry, as Jehoſhaphat, Hezekiah, Joſiah, and ſome others. But the people continuing in their ſins, GOD, after he had long threatened them, and afflicted them at ſundry times by the neighbouring kings, deſtroyed alſo the kingdom of Judah. Nebuchadnezzar king of Babylon beſieged Jeruſalem in the reign of Zedekiah, the laſt king of Judah. He took it, and burnt it with the temple, and carried away the people to Babylon, about four hundred and twenty years after Solomon had laid the foundation of the temple of Jeruſalem, ch. xxv.

and

and five hundred and fourſcore and eight years before the birth of our LORD: in the year of the world three thouſand four hundred and ſixteen.

The hiſtory of the two kingdoms after their ſeparation, is to be found in the *firſt* book of the *Kings*; beginning at the twelfth chapter, and in the *ſecond* book of the *Kings*, compared with the tenth and following chapters of the *ſecond* book of *Chronicles*. But to ſatisfy ſuch as deſire to have a brief but clear view of thoſe kings, of the times in which they reigned, who at the ſame time governed the other kingdom, and when the prophets whoſe writings remain began to propheſy; I have added the following table.

Before Chriſt	KINGS OF JUDAH.	Before Chriſt	KINGS OF ISRAEL.
974.	1. Rehoboam, ſon of Solomon, reigned 17 years. 1 *Kings* xii. 1. to 24. ch. xiv. 21, 22, 23, 24, 25. and 2 *Chron.* x, xi, xii.	974.	1. Jeroboam ſon of Nebat, reigned 21 years, 1 *Kings* xii. 20. xiii, xiv. 1, to 20.
958.	2. Abijam, or Abijah his ſon, reigned 3 years, 1 *Kings* xv. 1, to 8. 2 *Chron.* xiii.		
955.	3. Aſa his ſon, reigned 41 years, 1 *Kings* xv. 9, to 24.	954.	2. Nadab, his ſon, reigned 2 years, 1 *Kings* xv. 25, to 32.
		953.	3. Baaſha ſon of Ahija, reigned 24 years, 1 *Kings* xv. 33. and xvi. 1 to 6.
		930.	4. Elah, his ſon, reigned 2 years, 1 *Kings* xvi. 6, to 14.
		929.	5. Zimri, 7 days, 1 *Kings* xvi. 15, to 20.
		929.	6. Tibni. 4 years. 1 *Kings* xvi. 21. / 7. Omri. 12 years. 1 *Kings* xvi. 23, to 28.
		918.	8. Ahab ſon of Omri, reigned 22 years, 1 *Kings* xvi. 29. xvii. to ver. 40. of the xxii chap. 2 *Chron.* xviii.

KINGS

Before Christ	Kings of Judah.	Before Christ	Kings of Israel.
914.	4. Jehoſaphat, ſon of Aſa, 25 years, 1 *Kings* xxii. 41, to 50. 2 *Chron.* xvii, xviii, xix, xx.		
		898.	9. Ahaziah, ſon of Ahab, 2 years, 1 *Kings* xx. 5.
		896.	10. Jehoram, brother to Ahaziah, 12 years, 2 *Kings* i. 17. iii, iv, vi, vii. 1, to 16, and 28, 29. ix.
892.	5. Jehoram his ſon, 8 years, 1 *Kings* xxii. 50. 2 *Kings* viii. 16, to 24. 2 *Chron.* xxi.		
885.	6. Ahaziah, his ſon, called alſo Azariah and Jehoahaz, reigned 1 year, 2 *Kings* viii. 25. ix. 21, to 29. 2 *Chron.* xxii. 1, to 9.		
884.	7. Athaliah daughter of Ahab, and widow of Jehoram, was queen 6 years, 2 *Kings* xi. 2 *Chron.* xxii. 10.	884.	11. Jehu ſon of Nimſhi, reigned 28 years, 2 *Kings* ix, x.
878.	8. Joaſh, or Jehoaſh ſon of Ahaziah, 40 years, 2 *Kings* xi. 21, and xii. 2 *Chron.* xxiii. xxiv.		
		856.	12. Jehoahaz his ſon, 17 years, 2 *Kings* xiii. 1, to 9.
		841.	13. Joaſh his ſon 16 years, 2 *Kings* xiii. 10. 2 *Chron.* xxv. 17.
839.	9. Amaziah his ſon, 29 years, 2 *Kings* xiv. 2 *Chron.* xxv.		
		825.	14. Jeroboam the ſecond, his ſon, 41 years, 2 *Kings* xiv. 23.
810.	10. Uzziah or Azariah his ſon, 52 years, 2 *Kings* xiv. 21, 22. xv. 1, to 7. 2 *Chron.* xxvi.		

About this time the Prophets, whoſe books are in the Bible, began to propheſy, and may be read in the following order:

808. *Jonah* propheſied under Uzziah and Jeroboam the ſecond.

Hoſea,

Hoſea, under Uzziah, Jotham, Ahaz and Hezekiah.

Joel, probably under Uzziah and Jeroboam II.

Amos under Uzziah and Jeroboam II.

Iſaiah, under Uzziah, Jotham, Ahaz and Hezekiah, for above 60 years, and then was killed by Manaſſeh.

Before Chriſt	KINGS OF JUDAH.	Before Chriſt	KINGS OF ISRAEL.
	10. Uzziah.	772.	15. Zachariah ſon of Jeroboam II. 6 months, 2 *Kings* xv. 8.
		772.	16. Shallum ſon of Jabeſh, 1 month, 2 *Kings* xv. 13.
		771.	17. Menahem ſon of Gadi, 10 years, 2 *Kings* xv. 16.
		761.	18. Pekahiah his ſon, 2 years, 2 *Kings* xv. 23.
		759.	19. Pekah ſon of Remaliah, 20 years, 2 *Kings* xv. 27. 2 *Chron.* xxviii. 6.
			Micah propheſied about this time, and is now to be read.
758.	11. Jotham ſon of Uzziah, 16 years, 2 *Kings* xv. 32. 2 *Chron.* xxvii.		
742.	12. Ahaz, his ſon, 16 years, 2 *Kings* xvi. 2 *Chron.* xxviii.		
727.	13. Hezekiah, his ſon, 29 years, 2 *Kings* xvii, to xx. 2 *Chron.* xxi, to xxxii.	739.	20. Hoſhea ſon of Elah the laſt king of Iſrael, —
		721.	for, in his ninth year, Salmaneſer King of Aſſyria carried Iſrael captive. Thus ended the kingdom of Iſrael, after it had laſted, ſeparate from Judah, 254 years, under 20 kings of ten ſeveral families, 2 *Kings* xv. 30. xvii. 1, to 6, 9.
	Nahum ſhould now be read who propheſied about this time.		

KINGS

KINGS OF JUDAH.

Before Christ

14. Manaſſeh, ſon of Hezekiah, reigned 55 years, 2 *Kings* xxi. 1, to 18. 2 *Chron.* xxxiii. 1, to 20. 698.

15. Amon, his ſon, 2 years, 2 *Kings* xxi. 19. 2 *Chron.* xxxiii. 21. 643.

16. Joſiah, his ſon, 31 years, 2 *Kings* xxii. xxiii. 1, to 30. 2 *Chron.* xxxiv. xxxv. 641.

Next read *Habbakkuk*, and *Zephaniah*, who propheſied about this time: and then *Jeremiah* who propheſied from the 13th of Joſiah, to and under the captivity; in all above 40 years, after which read his *Lamentations*. 629.

17. Jehoahaz, or Shallum, a younger ſon of Joſiah, reigned 3 months, 2 *Kings* xxiii. 31, 32, 33. 2 *Chron.* xxxvi. 1, 2, 3, 4. 610.

18. Jehoiakim or Eliakim, eldeſt ſon of Joſiah, reigned 11 years, 2 *Kings* xxiii. 34. and xxiv. 1, to 6. 2 *Chron.* xxxvi. 5, to 8. 610.

19. Jehoiachin, Jechonias, or Coniah, his ſon reigned 3 months and 10 days, 2 *Kings* xxiv. 8. 2 *Chron.* xxxvi. 9, 10. 599.

20. Zedekiah, or Mattaniah, youngeſt ſon of Joſiah, reigned 11 years, 2 *Kings* xxiv. 17. xxv. xxvi. 2 *Chron.* xxxvi. 11. 599.

Obadiah propheſied under Zedekiah, and is now to be read.

In the 11th year of Zedekiah, Jeruſalem and the temple were burnt, the kingdom of Judah deſtroyed, and the Jews carried into Babylon, 468 years after the beginning of David's reign; 388 years from the diviſion of the tribes; and 134 years after the deſtruction of the kingdom of Iſrael. 588.

Under the former part of the following period, we meet with two prophets whoſe works ſhould now be read. *Daniel* propheſied from the 4th year of Jehoiakim to the 3d year of Cyrus, in all 73 years, and lived to about the age of 94. 606.

Before Christ 595. *Ezekiel* propheſied from the 5th year of Zedekiah, to the 25th year of that captivity.

520. During the captivity of the Jews, *Haggai* and *Zechariah* propheſied in the 2d year of Darius the ſon of Hyſtaſpes, king of Perſia: let their propheſies be now read:

463. And next to them the book of *Eſther*, a Jeweſs, advanced by providence to be queen to the Perſian king, Ahaſuerus or Artaxerxes Longimanus, in order to preſerve the people of GOD.

457. 444. We ſhall now be prepared to read in the next place the two books of *Ezra* and *Nehemiah*, which give an account of the return of the Jews.

CHAP. VI.

Of the time between the captivity of Babylon, and JESUS CHRIST; *or, the ſixth age.*

536. Jer. xxv. 11, 12. Dan. ix. Ezr. i, iv, &c. THE Babyloniſh captivity laſted ſeventy years, as the prophet Jeremiah had foretold it ſhould. When theſe ſeventy years were expired, the Jews returned into their own country by the leave of Cyrus, king of Perſia, under the conduct of Zorobabel, to rebuild the temple of Jeruſalem. But in this they were interrupted by the neighbouring nations, and this work was delayed to the time of Darius, king of Perſia, who commanded that the temple, and the ſervice of GOD, ſhould be ſet up again. The prophets Haggai and Zechariah lived at that time, and they exhorted the Jews to labour in building the temple. Some years afterwards, Nehemiah went into Judea by the permiſſion of king Artaxerxes. He cauſed the walls of Jeruſalem to be built, and reſtored order and civil government in that city. About this time propheſied *Malachi*, who is now to be read.

Dan. ix. 24. 457. From the reſtoration of Jeruſalem, in the reign of Artaxerxes Longimanus, to the death of JESUS CHRIST, who ſuffered about thirty ſeven years before the final deſtruction of that city, there were ſeventy weeks of years; that is to ſay, four hundred

dred and ninety years, according to the prediction of the prophet Daniel. The Jews being returned into their own country, were for some time subject to the kings of Persia, and afterward to the kings of Syria.

They were exposed to divers persecutions, whereof the last and most cruel, was that of king Antiochus, who plundered and profaned the temple of Jerusalem, and made use of torments in order to force the Jews to renounce their religion, as may be seen in the history of the *Maccabees*. This was he that forced Mattathias and many Jews to enter into a covenant together for the preservation of their religion and liberty. They gained many victories by the courage and conduct of Judas Maccabeus, and Jonathan, both sons of Mattathias. Having recovered their liberty, and again set up the exercise of their religion, they were a long time under the government of the priests, who succeeded Judas and Jonathan, and took the title of kings. These are they who are called Asmoneans. At last, the Jews fell under the dominion of the Romans, who made Herod king over Judea; and it was this Herod that reigned when JESUS CHRIST came into the world.

1 Macc. i. 2 Macc. v, vi, vii.

CHAP. VII.

Of the birth of JESUS CHRIST; *of his life and death, his resurrection and ascension into heaven; or the seventh age.*

THE time in which GOD had resolved to send his son being come, JESUS CHRIST was born in Judea; and many things fell out, that made his birth remarkable: nevertheless, he did not quickly make himself known to the Jews; nor did he begin to exercise his ministry before he was thirty years of age, and that he had been baptized by John the Baptist, his forerunner. We have the history of the life of JESUS CHRIST in the gospel, and there are three things principally to be considered in this history, *viz.* The Doctrine of JESUS CHRIST, his

his Miracles, and the Holineſs of his life. The doctrine he preached was moſt holy, and tends only to the glory of GOD, and the good of Mankind. He wrought a great number of miracles, which manifeſted an infinite power and goodneſs. By theſe miracles he has made it appear, that he was the ſon of GOD, and that his doctrine was true. His life was perfectly holy. We may find therein an example of all kind of virtues, and particularly of an admirable charity and humility, of an extraordinary zeal, and of a perfect indifference for the world.

JESUS having lived after this manner among the Jews, for about the ſpace of four years, they crucified him, and put him to death at the feaſt of the paſſover: but he roſe again the third day after his death; and forty days after his reſurrection he aſcended into heaven, where he ſits at the right hand of GOD; and from whence he ſent the Holy Ghoſt to to his apoſtles upon the day of Pentecoſt.

It will be now proper, according to the method I propoſed, to lay down the order in which the books of the New Teſtament may be read with moſt profit to ourſelves. And here, though ſome of the Epiſtles were earlier written, yet we ought firſt of all to peruſe the four goſpels, becauſe they contain the life and death of our bleſſed LORD, and the doctrines of faith and piety which he taught mankind.

The goſpels were written by thoſe whoſe names they bear, and about the ſeveral years here ſet down.

A. D.

61. St *Matthew.*
62. St *Mark.*
64. St *Luke.*
97. St *John.*

After which ſhould be read the following hiſtory of the church of CHRIST in the earlieſt times, written by St *Luke*, as a ſequel to his goſpel; and called

64. The *Acts of the Apoſtles.*

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CHAP. VIII.

Of the preaching of the Apoſtles, and the eſtabliſhment of the Chriſtian Religion.

THE Apoſtles having received the Holy Ghoſt in the city of Jeruſalem, began to preach the goſpel there, and to confirm their doctrine by miracles. At firſt, they preached only in Judea, and to none but Jews; but GOD having made known to them, that the Chriſtian Religion ought to be taught to all men, they went to preach the goſpel throughout the world. The Apoſtles met with Jews in almoſt all the places where they came, this nation having been diſperſed for a long time in divers countries. It was to the Jews of the diſperſion, that the Apoſtles did at firſt addreſs themſelves, as the book of *Acts* ſhews us; and it was to them that they wrote many epiſtles. Nevertheleſs they invited all ſorts of people, without diſtinction, as well Gentiles as Jews, to the profeſſion of the goſpel; and they baptized all thoſe that would become Chriſtians, "in the name "of the Father, and of the Son, and of the Holy "Ghoſt." This is the ſubſtance of the doctrine which the Apoſtles and other miniſters of JESUS CHRIST did preach; namely, that there is but one only GOD, who created heaven and earth; that in the Unity of the Godhead there is a Trinity of Perſons; the Father the original and fountain of the Deity, who is called the firſt perſon; the Son of GOD, or the Word, who is the only-begotten of the Father, and is called the ſecond perſon; and the Holy Spirit, or Holy Ghoſt, who is the third perſon, and proceedeth from the Father and from the Son; and that theſe three are one in Eſſence, Eternity, Knowledge, Power, and every divine Attribute; that this is the true GOD, into whoſe name Chriſtians are baptized: that this true GOD, who had not been before ſufficiently known, did, in the fulneſs of time, make himſelf known to men by JESUS CHRIST his Son:

that this JESUS, who was crucified by the Jews, was riſen again; that he was the Saviour of the World, the Judge of all Men, and that all thoſe who would believe in him, ſhould be eternally happy: but thoſe who ſhould obſtinately reject him and his goſpel, ſhould be liable to feel the ſevere judgment of GOD, and to ſuffer an eternity of miſery. This doctrine was preached by CHRIST and the Apoſtles with ſuch wonderful ſucceſs, that in a few years Chriſtianity was eſtabliſhed in the principal parts of the world.

A. D. 70. As for the Jews, they were deſtroyed and drove out of their country forty years after the death of our LORD. The city of Jeruſalem was taken by the Romans, and with the temple there, laid in ruins, as JESUS CHRIST had expreſly foretold; the judgments of GOD fell upon the Jews, who were diſperſed throughout the world; and ſince that time, they have never been able to recover that deſtruction, but it continues upon them to this day.

The remaining books of the New Teſtament are to be read according to the order in which they were written. The Epiſtles written by St Peter, St James, St John and St Jude, carry the names of their authors. St John wrote the Revelation. The others do all of them claim St Paul for their author. And when the author is known to us, the circumſtances under which he wrote, the time when and the place from which he wrote, and the perſons to whom each epiſtle was ſent; then the deſign and meaning of the writer will be much more eaſily underſtood. The order of them will be ſeen in the table at the beginning of this tract, Page 5.

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CHAP. IX.

An abridgment of the Christian Religion.

BUT in order to have a more exact knowledge of the religion preached by the Apostles, it must be known, that they required two things from men, and promised them also two things.

The two things which the Apostles required, were, that men should believe, and that they should amend their lives. They required in the first place, that men should believe in GOD, and in JESUS CHRIST, that the Gentiles should forsake their religion, and the service of false deities, and adore and serve none but the true GOD, the creator of the world; that the Jews should acknowledge JESUS CHRIST for the Messias promised by the Prophets; and that Jews and Gentiles both, should believe that JESUS CHRIST came into the world for the salvation of men, to make atonement for their sins, to deliver them from condemnation and death, and to purchase for all them that believe in him a title to eternal life; that they should receive his doctrine as true, and that they should persevere in the profession of it. The other thing which the Apostles required was, that those who till then had lived very wickedly, should amend their lives, and renounce their sins, of which the principal were, impiety, impurity, intemperance, cruelty, covetousness, injustice, pride, evil-speaking, the love of the world, and self-love. Those who were made Christians, renounced these sins in receiving baptism; and they promised to live in the practice of virtue and holiness, and to obey the commandments of JESUS CHRIST; which may be reduced to these three heads, piety towards GOD, justice and charity towards our neighbour, and temperance in regard to ourselves.

Upon condition that men would acquit themselves of these two duties, and would give evidence of their

faith and repentance, the Apoſtles promiſed them two things: firſt, that all their paſt ſins, committed in the time of their ignorance, ſhould be pardoned: ſecondly, that GOD would receive them into his covenant, and grant them ſalvation and life eternal. Theſe are the two things that the Apoſtles gave men aſſurance of by baptiſm; but as for thoſe that refuſed to become Chriſtians, or that being Chriſtians, did not live as JESUS CHRIST had ordained, the Apoſtles declared, that they were excluded from ſalvation, and were ſubject to condemnation and death eternal.

This is the ſum of the Chriſtian Religion, as it was preached by the Apoſtles. It is our duty to adhere conſtantly to it, to love it, to do according as it directs, living godly in this world, and expecting our ſalvation from the mercy of GOD; that ſo when JESUS CHRIST ſhall come at the laſt day to render to every one according to his works, we may eſcape the puniſhments which this religion threatens wicked people with, and partake of that glory and everlaſting happineſs which it promiſes to the faithful.

ERRATUM.

Page 26. line 12. for *ſecond*, read *firſt*.

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AN

AN APPENDIX TO THE ABRIDGMENT OF THE HISTORY of the BIBLE.

SECTION I.

Of the four Great Monarchies.

I. The Aſſyrian Empire.

THE firſt and moſt antient monarchy which we read of, is that of the Aſſyrians, in the Eaſt, of which Nimrod is thought to have been the founder. Before Chriſt

The firſt King of Aſſyria who is mentioned in the Holy Scriptures, is there called Pul, who invaded Menahem King of Iſrael, 2 *Kings* xv. 19. He is called by other hiſtorians by the ſeveral names of Acracarnes, Ocrazapes, Cyndaraxes, Anacyndaraxes, and Anabaxares. 771.

His ſucceſſor, and probably his ſon, was Sardanapalus, who began his reign over Aſſyria 767 years before CHRIST, and after a reign of twenty years, was brought to an unhappy end, by thoſe who for his evil government rebelled againſt him; and at his death divided the Aſſyrian Empire into the three following kingdoms. 767.

Before Christ	Æra of Nabonassar.	*The Kingdom of* ASSYRIA *at* NINEVEH.
747	1	1. Tiglath Pileser, or Ninus junior, reigned 19 years.
734	14	— — — — — — — — —
732	16	— — — — — — — — —
729	19	2. Salmaneser, Shalman, or Enemessar, his son, 14 y. [2 *K.* xvii. 3. xviii. 9.] *Tob.* i. 13, 15, 16.
727	21	— — — — — — — — —
722	26	— — — — — — — — —
715	33	3. Sennacherib, or Sargon, his son, 8 years. [2 *Macc.* viii. 19. xv. 22.]
710	38	— — — — — — — — —
709	39	— — — — — — — — —
707	41	4. Esarhaddon, [2 *Kings* xix. 37. *Ezr.* iv. 2.] Sarchedon, [*Tob.* i. 21.] or Asnappen, [*Ezr.* iv. 10.] his son, reigned 26 ys. at Nineveh.
705	43	— — — — — — — — —
703	45	— — — — — — — — —
700	48	— — — — — — — — —
694	54	— — — — — — — — —
693	55	— — — — — — — — —
689	59	— — — — — — — — —
681	67	Esarhaddon reigns over both king-
668	80	5. Saosduchinus, or Nebuchodonosor his
657	91	— — — — — — — — —
648	100	6. Chiniladanus, or Saracus, 22 years, slain

The Kingdom of CHALDÆA *at* BABYLON.	*The Kingdom of the* MEDES *at* ECBATANA.
1. Beleſis, or Baladan, or Nabonaſſar, reigned 14 years.	This was at firſt a Republic.
2. Nadius, 2 years.	
3 & 4. Chinzirus and Porus, 5 years.	
5. Jugæus, 5 years.	
6. Mardoch Empadus, ſon of Beleſis, 12 ys. called Merodach-baladan. *Iſa.* xxxix. 1.	
— — — — — —	1. Dejoces, or Arphaxad, the firſt King of the Medes, 53 years.
7. Arkianus, 5 years.	
The firſt Interregnum, 2 y.	
8. Belibus, 3 years.	
9. Apronadius, 6 years.	
10. Regibelus, 1 year.	
11. Meſeſſimordacus, 4 years.	
The ſecond Interregnum, 8 years.	
doms 13 years.	
ſon, 20 years.	
— — — — — —	2. Phraortes, his ſon, 22 years.
by Nabopollaſar.	

Before Christ	Years of Nabonassar.	*The Kingdom of* ASSYRIA, *at* BABYLON.	*The Kingdom of* MEDIA.
635	113	— — — —	3. Cyaxares I. or Astybaras, son of Phraortes, 40 years.
626	122	7. Nabopollasar, or Nebuchadnezzar I. destroys Nineveh, & seizes both kingdoms, 21 years.	
605	143	8. Nebuchadnezzar the great, his son, 43 years.	
595	153	— — — —	4. Astyages, or Ahasuerus, his son, 35 years.
562	186	9. Evilmerodach, his son, 2 years.	
560	188	10. Neriglossar, his brother in law, 4 years.	5. Cyaxares II. or Darius the Mede, his son, 22 years.
556	192	11. Laborosoarchod, his son, 9 months.	
555	193	12. Nabonidus, or Belshazzar, son of Evilmerodach, 17 years. He was slain by Cyrus, & Babylon taken.	
538	210	13. Cyaxares II. King of Media, made King of Babylon by his nephew Cyrus, 2 years.	

Thus ended the Assyrian Empire, which was succeeded by the *Second Great Monarchy* under Cyrus, who was son of Cambyses King of Persia, by Mandane, daughter of Astyages King of Media; and being possessed of those two kingdoms, became also sovereign of Babylon, and monarch of the East.

II. *The*

Before Christ	Years of Nabonassar.	Years of Cyrus.	II. *The Second Great Monarchy of the* MEDES *and* PERSIANS.
536	212	1	1. Cyrus, 7 years.
529	219	8	2. Cambyses, or Ahasuerus, his son, 8y.
522	226	15	3. Smerdis the Magian, an usurper; called Artaxerxes, 7 months.
521	227	16	4. Darius I. son of Hystaspes; called Artaxerxes, 36 years.
485	263	52	5. Xerxes I. his son, 21 years.
464	284	73	6. Artaxerxes I. called Longimanus, his son, the Ahasuerus of Esther, 41 y.
424	324	113	7. Xerxes II. his son, 1 year.
424	324	113	8. Sogdianus, or Secundianus, his brother, 7 months.
423	325	114	9. Darius II. Nothus, before called Ochus, his brother, 19 years.
404	344	133	10. Artaxerxes II. Mnemon, his son, 46 years.
358	390	179	11. Artaxerxes III. Ochus, his son, 21 years.
337	411	200	12. Arogus, Arses, or Arsames, his son, 2 years.
335	413	202	13. Darius III. Codomannus, 4 years, Grandson of Artaxerxes Mnemon.
332	416	205	He died after having been conquered by Alexander the great, who put an end to this empire, after it had lasted 205 years.

Before Christ.		III. *The third Great Monarchy of the* GREEKS, *or*	
331		Alexander the great, King of all Asia 8 years, after	
	Years of Seleucus	*Kings of* Macedon *and* Greece.	*Kings of* Ægypt.
323		1. Cassander, son of Antipater, was Governor and afterwards King: Tho' Philip Aridæus, bastard brother of Alexander, was called King, who was an idiot, and reigned 7 years; and with him Alexander Ægus, a posthumous son of Alexander, who was slain by Cassander 14 years after Alexander's death.	1. Ptolemy Lagi, or Soter, 39 years, was governor, and afterwards King.
312	1	— — — — — — — — — —	
297	16	2. Philip, his son 3. Antipater, his brother, 4. Alexander, his brother, } 4 years.	
293	20	5. Demetrius Poliorcetes, son of Antigonus, 6 ye.	
287	26	6. Pyrrhus, 210 days.	
286	27	7. Lysimachus, King of Thrace, 5 years.	
284	29	— — — — — — — — — —	2. Ptolemy Philadelphus, his son, 38 years.
282	31	8. Sel. Nicator K. of Asia.	
281	32	9. Ptol. Ceraunus, 270 d.	
281	32	— — — — — — — — — —	
281	32	10. Meleager, 60 days.	
281	32	11. Antipater, 45 days.	
280	33	12. Sosthenes, 4 years.	
276	37	13. Antigonus II. called Gonatas, son of Demetrius Poliorcetes, 36 ye.	

Macedonian *Empire.*

whose death his Empire was divided.

Kings of Asia, Syria, *and the East.*	*King of* Thrace.
1. Seleucus Nicator, son of Antiochus.	Lysimachus, son of Agathocles.
Seleucus takes Babylon. Here the æra of Seleucus begins.	
2. Antiochus Soter, his son, 21 years.	Lysimachus slain by Ptolemy Ceraunus.

Before Chriſt	Year of Sel.	*Kings of* Macedon *and* Greece.	*Kings of* Ægypt.
260	53	— — — — —	— — — — —
246	67	— — — — —	3. Ptol. Euergetes I. ſon of Pt. Philadelphus, 24 y.
245	68	--- --- --- --- ---	— — — — —
240	73	14. Demetrius II. ſon of Antig. Gonatas, 10 ye.	
230	83	15. Antigonus III. his neph. called Doſon, 13 y.	
325	88	--- --- --- --- ---	— — — — —
222	91	--- --- --- --- ---	— — — — —
221	92	--- --- --- --- ---	4. Ptolemy Philopator, or Tryphon, his ſon, 17 y.
217	96	16. Philip III. ſon of Demetrius II. 42 years.	
204	109	--- --- --- --- ---	5. Ptolemy Epiphanes, his ſon, 23 years.
186	127	--- --- --- --- ---	— — — — —
180	133	--- --- --- --- ---	6. Ptolemy Philometor, his ſon, 35 years.
177	135	17. Perſeus, his ſon, 11 y.	
168	145	overthrown by the Romans under Paulus Æmilius; whoſe 4th Monarchy is dated from hence, by ſome.	
175	138	— — — — —	— — — — —
164	149	— — — — —	— — — — —
162	151	— — — — —	— — — — —
150	163	— — — — —	— — — — —

Kings of Asia, Syria, *and the East.*

3. Antiochus Theos, son of Antiochus Soter, 15 years.

4. Seleucus Callinicus, his son, 20 years.

5. Seleucus Ceraunos, his son, 1 year.

6. Antiochus the great, his brother, 36 years.

7. Seleucus Soter, or Philopator, his son, 11 years.

8. Antiochus Epiphanes, or Epimanes, his brother, 12 years.

9. Antiochus Eupator, his son, 2 years.

10. Demetrius Soter, son of Seleucus Soter, 10 years.

11. Alexander Epiphanes, or Balasus, brother to Antiochus Eupator, 6 years.

Before Christ	Ye. of Sel.	*Kings of* Egypt.	*Kings of* Asia, Syria, *and the East.*
145	168	7. Ptolemy Euergetes II. or Physcon, brother to Philometor, 29 years.	12. Demetrius Nicator, son of Demet. Soter, 5y.
140	173	— — — — —	13. Antiochus Sidetes, his brother, 10 years.
130	183	— — — — —	Demet. Nicator again, 5 years.
123	190	— — — — —	14. Antiochus Grypus, son of Demetrius Nicator, 27 years.
116	197	8. Ptolemy Lathyrus, his son, 36 years.	
96	217	— — — — —	15. Seleucus, his son, 4 years.
92	221	— — — — —	16. Philip, his brother, 9 years.
83	230	— — — — —	17. Tigranes, King of
80	233	9. Alexander, his brother's son, 15 years.	Armenia, 18 years.
66	247	— — — — —	Syria made a Roman
65	248	10. Ptolemy Auletes, son of Ptol. Lathyrus, 14 ye.	Province by Pompey.
51	262	11. Ptol. Dionysius, jun. Son of Auletes, with Cleopatra his sister and wife, 3 years.	
48	265	12. Cleopatra alone, 19	
30	283	years; after whose death Egypt became a province of the Romans; after it had been governed by the Ptolemies 296 years.	

Thus all the dominions of the Empire of the Greeks falling under the power of the Romans, the Fourth great Monarchy was erected by them: Rome being from a Commonwealth now changed into an Empire.

IV. *The*

Before Christ	IV. *The Fourth Great Monarchy under the* Roman CÆSARS.
48	1. Julius Cæsar, 5 years.
43	2. Augustus, 56 years.
A.D.14	3. Tiberius, 23 years.
37	4. Caius Caligula, 4 years.
41	5. Claudius, 13 years.
54	6. Nero, 14 years.
68	7. Galba, 7 months.
68	8. Otho, 95 days.
69	9. Vitellius, 1 year.
69	10. Flavius Vespasian, 10 years.
79	11. Titus Vespasian, his son, 2 years.
81	12. Domitian, his brother, 15 years.
96	13. Nerva, 2 years.
98	14. Trajan, 20 years.
117	15. Adrian, 21 years.

AS the design of this APPENDIX is only to be a help to those who study the sacred History; it will not be necessary to trace the Roman Emperors any farther down; since the reign of Adrian goes beyond every transaction mentioned in the New Testament, and beyond the death of the writers of those sacred Books.

SECT. II.

High Priests of the Jews.

WHEN the law was given, and the tabernacle erected by the command of God; the same divine authority fixed the Priesthood on Aaron and his posterity, and the eldest son regularly succeeded his father in the High Priesthood.

High Priests in the Tabernacle.

1. Aaron.
2. Eleazar, his son.

3. Phi-

3. Phinehaz, his ſon.
4. Abiſhuah, his ſon.
5. Bukki, his ſon.
6. Huzi, his ſon.
7. Zeraiah, his ſon.
8. Meraioth, his ſon.
9. Amariah, his ſon.

After which the High Prieſthood was tranſlated from the family of Phinehaz, or Eleazar, to another branch, that is the family of Ithamar, another ſon of Aaron, in the perſon of

10. Eli.
11. Ahitub, his grandſon.
12. Ahijah, his ſon, under king Saul.
13. Ahimelech his brother, ſlain by king Saul.
14. Abiathar, his ſon, who fled to David, and was afterwards depoſed by Solomon.

The High Prieſthood was by king David tranſlated again to the line of Phinehaz, in the perſon of

1. Zadoc, ſon of Ahitub, ſon of Amariah, under king David.
2. Ahimaaz, his ſon, under king Solomon.
3. Azariah, his ſon, under king Solomon.
4. Amariah, his ſon, under king Jehoſhaphat.
5. Johannan, or Joida, under king Joas.
6. Azariah, under king Uzziah.
7. Ahitub, under king Jotham.
8. Zadoc, ſon of Meraioth, ſon of Ahitub.
9. Shallum, or Meſhullam, his ſon.
10. Hilkiah, his ſon, under king Joſiah.
11. Azariah, or Seraiah, his ſon, carried to Babylon under Zedekiah.
12. Joſadac, his ſon, carried to Babylon and there killed.

After the return from the captivity, in the ſecond temple, were the 15 High Prieſts, who alſo held the government, and are all ſet down in the 3d ſection of this Appendix.

After

Before Christ

After these succeeded nine High Priests of the family of the Maccabees, or Assamoneans; and whilst Alexandra was Queen, the office of High Priest was vested in Hyrcanus, who was her son, and was her successor some time after in the kingdom.

Antigonus, the last who was both King and High Priest of this family, was ejected by Herod the Great, and slain by Anthony. Upon which Herod gave the
35 High Priesthood to Aristobulus, a youth of 17 years of age, brother to his wife Mariamne, and nephew to Antigonus; but at the end of one year Herod killed him, and so put an end to the race of the Maccabees.

After this, the High Priesthood was conferred, by Herod and his successors, or by the Romans, at their pleasure, sometimes on one, sometimes on another of the priestly family, for money or other considerations; the catalogue given of them down to the destruction of Jerusalem is as follows;

35	1. Ananel, put in and turned out by Herod.
25	2. Jesus, son of Phabet, or Favens, deprived.
22	3. Simon Canthara, son of Boethus.
2	4. Matthias, son of Theoph. deprived.
1	5. Joazer, son of Boethus, deprived.
A.D. 2	6. Eleazar, son of Boethus, deprived.
5	7. Jesus, son of Sia, or Sie, deprived.
6	8. Joazar, a second time.
9	9. Annas, or Ananas, son of Seth, deprived.
18	10. Ismael, son of Fabeus.
18	11. Eleazar, son of Annas, deprived.
19	12. Simon, son of Camithus.
19	13. Joseph Caiaphas, son in law to Annas, deprived.
35	14. Jonathas, son of Annas, deprived.
37	15. Theophilus, son of Annas, deprived.
41	16. Simon Canthara, a second time.
42	17. Matthias, son of Annas, deprived.
44	18. Elionæus, son of Cithæus, deprived.
44	19. Simon Canthara, a third time.
44	20. Joseph, son of Canæus, deprived.
46	21. Ananias, son of Nebedæus, deprived.

22. Jona-

A.D.	
55	22. Jonathan Pius, killed by Felix.
56	23. Iſmael, ſon of Fabeus.
57	24. Joſeph Cabi, ſon of Simon, deprived.
59	25. Ananus, ſon of Annas, deprived.
59	26. Jeſus, ſon of Damnæus, deprived.
61	27. Jeſus, ſon of Gamaliel, deprived.
63	28. Matthias, ſon of Theophilus, deprived by
68	29. Phanazus, the laſt Prieſt in the Temple; declared by the Mutineers.

SECT. III.

Before Chriſt	From the Captivity or Cyrus.	*Chief Governors of the Jews after their Return from the Babyloniſh Captivity.*
		FROM this period the Government was chiefly intruſted to the High Prieſts, which were as follows; *viz.*
536	1	1. Jeſhua, ſon of Jozadak, High Prieſt 53 ye.
483	54	2. Joakim, his ſon, 30 years.
453	84	3. Eliaſhib, or Eliacim, his ſon, 40 years.
413	124	4. Joiadab, or Juda, his ſon, 40 years.
373	164	5. Johannan, or Jonathan, his ſon, 32 years.
341	196	6. Jaddua, his ſon, 20 years.
321	216	7. Onias I. his ſon, 21 years.
300	237	8. Simon, or Simeon the Juſt, his ſon, 9 ye.
291	246	9. Eleazar, his brother, 15 years.
276	261	10. Manaſſeh, ſon of Jaddua, 26 years.
250	287	11. Onias II. ſon of Simon the Juſt, 33 years.
217	320	12. Simon II. his ſon, 22 years.
195	342	13. Onias III. his ſon, 21 years.
175	362	14. Jaſon, or Jeſus, his brother, 3 years.
172	365	15. Menelaus, or Onias, his brother, 6 years. After he was ſlain, Alcimus, or Jacimus, of the Prieſtly Race, but not of the Family of Jeſhua, received the Prieſthood from Antiochus Eupator.

After

Before Christ	From the Captivity or Cyrus.	
		After this, they were governed by these Maccabæan Princes.
166	371	1. Judas Maccabæus, son of Mattathias, High Priest and Prince, 6 years.
160	377	2. Jonathan, his son, High Priest and Prince, 17 years.
143	394	3. Simon, his brother, High Priest and Pr. 8 years.
135	402	4. John Hyrcanus, his son, High Priest and Prince, 29 years.
106	431	5. Aristobulus, his son, High Priest and Pr. 1 year.
105	432	6. Alexander Jannæus, High Priest and King of Judea, his brother, 27 years.
78	459	7. Alexandra, his wife, Queen, 9 years.
69	468	8. Aristobulus, her son, King and High Pr. 6 years.
63	474	9. Hyrcanus, his brother, King and High Priest, 24 years.
40	497	10. Antigonus, son of Aristobulus, King and High Priest, 3 years, beheaded 37 Years before the birth of CHRIST.
		Then succeeded the family of Herod.
40	497	Herod the great, son of Antipater, married Mariamne, of the Race of the Maccabees. He was made King of Judæa by the Romans, and reigned 37 years. In his time JESUS CHRIST was born; and he slew the children of Bethlehem, *Matt.* ii. On his death his kingdom was divided between his three sons.

Archelaus,

Before Christ	From the Captivity or Cyrus.			
3	534	Archelaus, tetrarch of Judæa, Samaria and Idumæa, ſon of Herod the great, *Mat.* ii. He reigned 9 years, and was then baniſhed by the Emperor Auguſtus to Vienne, A.D. 6, and his dominions were reduced to the form of a Roman province.	Herod Antipas, tetrarch of Galilee and Peræa, ſon of Herod the great. He ſlew John the Baptiſt, *Luke* iii. *Matt.* vi. 16—29. He examined Chriſt and mocked him, *Luk* xxiii. 11. He governed 41 years, & was then baniſhed by Caligula to Lyons, A.D. 39.	Philip, or Herod Philip, ſon of Herod the great, tetrarch of Iturea and Trachonitis, *Luke* iii. 1. He married his niece Herodias, who left him and married the other brother Herod Antipas. He governed 37 years, and died about A.D. 36.
A.D. 6	542			
36	572	Herod Agrippa, called in ſcripture King Herod, ſon of Ariſtobulus ſon of Herod the great. He is called in other authors Agrippa the great. He was made King of Judæa by Caligula. He had firſt of all the Tetrarchy of Philip, which he governed for three years; and, after that, had the Tetrarchy of Herod Antipas, which he held with the other four years longer: ſo that in all he governed ſeven years. He killed James the brother of John, and impriſoned Peter, *Acts* xii. 1. and then died miſerably by the juſt judgment of God, aged 54. *Acts* xii. 18—23.		
39	575			
44	580	Herod made King of Chalcis in Greece, by Claudius, A. D. 41. did three years after, by the favour of the ſame Emperor, ſucceed his brother Herod Agrippa in Judæa.		

Agrippa

A.D.	From the Captivity or Cyrus.	
48	584	Agrippa II. King of Chalcis, ſon to Herod Agrippa, was but 17 years old at the death of his father, and was called Agrippa junior. He ſucceeded his uncle Herod. —
60	596	This was that King Agrippa before whom St Paul pleaded, *Acts* xxv, xxvi. His ſiſter Berenice, mentioned *Acts* xxv. 13. had been married to his uncle and predeceſſor Herod King of Chalcis: And his other ſiſter, Druſilla, left her firſt huſband, and the Jewiſh religion, and married Felix, the Roman Procurator of Judæa, *Acts* xxiv. 24.
66	602	This was the laſt King of this Family, and he continued in Judæa till the beginning of the Jewiſh war, about the year of Chriſt 66. Not long after this, Jeruſalem was deſtroyed by the Romans, and the temple
70	606	burnt, on the 5th of Auguſt, A.D. 70.

It is proper here to obſerve, that the kingdom of Syria was deſtroyed, and that country made a province of the Roman Empire, by Pompey the great, 66 years before Chriſt.— Upon this the Romans, from time to time, ſet Governors over it, either with the titles of Preſidents or Legates; and with different powers, as occaſion required. One of theſe St *Luke*, in his goſpel, Chap. ii. 2. calls Cyrenius, and the Roman Hiſtorians give him the name of Publius Sulpicius Quirinius: Him Auguſtus ſent juſt before the birth of Jeſus Chriſt into thoſe parts, to take a liſt of the names and qualities of all his ſubjects. For it need not be wondered at, that the country of the Jews ſhould follow the fate of Syria, and become ſubject to the Romans; as it did 63 years before Chriſt, when Pompey took Jeruſalem. — The Jews had nevertheleſs the favour indulged them, of being ruled by their own laws and governors,

governors, until Archelaus was baniſhed by Auguſtus Cæſar, A.D. 7. and his dominions being made a part of the province of Syria, the Romans ſent thither the following governors, to receive their tribute, and manage the affairs of the Jewiſh nation, under the title of Procurators: The names and ſucceſſion of them are as follows.

A.D.	*Procurators of Judæa.*
7	Coponius.
11	Marcus Ambivius.
13	Annius Rufus.
16.	Valerius Gratus.
27	Pontius Pilate. After ten years he was recalled to [Rome.
37	Marcellus.
44	Cuſpidus Fadus.
47	Tiberius Alexander.
48	Cumanus was made Procurator of Judæa.— He was afterwards condemned; on which Claudius Felix was made Procurator of Samaria.
53	Claudius Felix was made Procurator of Judæa, Samaria, and Galilee. — He was confirmed by Nero, but ſome of his territories were taken from him, and added to the Kingdom of Agrippa, *Acts* xxiv.
60	Portius Feſtus. He died in April A.D. 62. *Acts* xxv.
62	Albinus.
64	Florus; the laſt Procurator of Judæa.

SECT. IV.

Of the Moneys, Weights and Meaſures of the Scripture.

MONEYS.

	l.	*s.*	*d.*
A Jewiſh Shekel weighed 4 Attic Drachms, or half an Ounce, and was worth of our Money.	—	2	6

This is ſometimes called Keſeph, or a Piece of Silver. *Gen.* xx. 16. xxiii. 16. and xliii. 21. 1 *Sam.* xviii. 11, 12.

Bekah

	l.	*s.*	*d.*
Bekah, or Half Shekel, weighed 2 Drachms. *Exod.* xxx. 13,15. and xxxviii. 26. 1 *Chron.* xxiv. 6,9.	—	1	3
Third Part of a Shekel. *Neh.* x. 32.	—	—	10
Fourth Part of a Shekel, Zuza. 1 *Sam.* ix. 8. A Drachm. *Luke* xv. 8. Equal to a Roman Denarius, or Penny.	—	—	7½
Gherah, the Twentieth Part of a Shekel. *Ex.* xxx. 13. *Lev.* xxvii. 25. called Agorah. 1 *Sam.* ii. 36. and Keshitah. *Gen.* xxxiii. 19. *Josh.* xxiv. 32. *Job* xlii. 11.	—	—	1½

Coins in the New Testament.

Ἀργύριον, a Piece of Silver, when it signifies a Jewish Coin, is a Shekel; as *Matt.* xxvi. 15. when it refers to Greek Money, it is an Attic Drachm; as *Acts* xix. 19.	—	2	6
A Drachm, *Luke* xv. 8, 9.	—	—	7½
A Didrachm, or 2 Drachms. *Matt.* xvii. 24. *Exod.* xxx. 13.	—	1	3
Stater, equal to a Jewish Shekel, *Matt.* xvii. 27.	—	2	6
Denarius, a Roman Penny. *Matt.* xviii. 22. xxii. 19,21.	—	—	7½

Golden Coins.

Zahab. 2 *Kings* v. 5. 2 *Chron.* ix. 16. A Shekel of Gold, weighing 4 Drachms Attic, or 2 Hebrew Drachms. Adarchon. *Ezr.* viii. 27. 1 *Chron.* xxix. 7 Drakmon. *Ezr.* ii. 69. *Neh.* vii. 70—72.	—	15	—

Brass Coins of small Value.

Assarius. *Matt.* x. 29. about a Farthing and half.
Quadrans. *Matt.* v. 26. *Mar.* xii. 42. Half a Mite, a little more than three quarters of our Farthing.
Lepton, Minutum, a Mite. *Luke* xxi. 2. *Mar.* xii. 42. about one third of our Farthing.

Jewish Sums.

A Minah contains 60 Shekels, or 240 Attic Drachms, or 2 pound and a half of silver. *Ezek.* xlv. 12.	7	10	—
A Talent of Silver, is 3000 Shekels, or 12000 Attic Drachms. *Exod.* xxxviii. 25,26.	375	—	—

Measures of Capacity.

The Proportion which the Jewiſh Meaſures bear to each other, is much more certainly found than their real Capacity, when compared with our modern Meaſures, which is not agreed upon by the learned. But if upon a medium we reckon their Log to be two thirds of an Engliſh Wine Pint, we may reduce the reſt in the ſame proportion, ſo as to make them tolerably underſtood.

A Log is their leaſt Meaſure, which I eſtimate at two thirds of our Pint. *Lev.* xiv. 10.

A Cab contains 4 Logs, and is two Pints and two thirds of a Pint. 2 *Kings* vi. 25.

An Omer is 8 Logs, or 2 Cabs, and conſequently holds 5 Pints and one third of a Pint. *Exod.* xvi. 36. It is the Tenth Part of an Epha, and ſo is called a Tenth Deal. *Numb.* xv. 4.

A Hin is 12 Logs, or 3 Cabs, and contains 8 of our Pints, or 1 Gallon. *Numb.* xv. 4.

A Seah contains 24 Logs, or 6 Cabs, or 2 Hins; that is, 16 Pints, or 2 Gallons.

An Epha, ſo called when it is uſed for Dry Meaſure; or a Bath, when it holds liquids, is equal to 72 Logs, or 18 Cabs, or 10 Omers, or 6 Hins, or 3 Seah's; and ſo holds 48 Pints, or 6 Gallons. *Lev.* v. 11. *Ezek.* xlv. 14.

A Lethech contains 5 Epha, or 360 Logs, which make 30 Gallons; and ſo wants but a Gallon and a half of our Half Hogſhead. *Hoſ.* iii. 2.

A Chomer, or Homer, for meaſuring dry things, or a Cor for Liquids, is 720 Logs, or 2 Lethechs; and ſo contains 60 of our Gallons, being but 3 Gallons leſs than our Hogſhead.

Meaſures of Length.

An Inch, let 18 of theſe go to the Cubit, and then the other Meaſures will be as follows.

A Palm, or Hand's-breadth, is 3 Inches.

A Span, is 3 Palms, or 9 Inches.

A Foot, 4 Palms, or 12 Inches.

A Cubit, 6 Palms, or 18 Inches; that is, a Foot and half, or half of our Yard.

A Fathom, 4 Cubits, or 6 Foot, equal to 2 Yards.

A

A Stadium, or Furlong, 440 Cubits, or 110 Fathoms.
A Mile, is 8 Furlongs.

SECT. V.

Of the APOCRYPHA.

THOSE ſeveral Books, which in the opinion of the Church have been written under the Inſpiration of the Holy Spirit, ſhe hath therefore received as the Word of God, or as "Holy Scripture, containing all things neceſ-"ſary to Salvation: ſo that whatſoever is not read therein, "nor may be proved thereby, is not to be required of any "man, that it ſhould be believed as an Article of the Faith, "or to be thought requiſite or neceſſary to Salvation. In "the name of the Holy Scripture we do underſtand thoſe "Canonical Books of the Old and New Teſtament, of "whoſe authority was never any doubt in the Church."—*Article* VI. *of the Church of England.* What Books they are is ſufficiently known.

But there are, beſides, another kind of Books, which are placed in our larger Bibles, and are called *The Apocrypha.*—Theſe do not appear to be of the ſame authority with the former, to be the Word of God, or to have been written by divine Inſpiration: And though the Church permits them to be "read for example of Life, and inſtruction of Man-"ners; yet it doth not apply them to eſtabliſh any doc-"trine," nor account them to be canonical.

It will be uſeful to know the times to which they relate; By which means they may be read, as they here follow, in a chronological order.

Before Chriſt 721 — *Tobit* is the firſt in Time of all the Apocryphal Books. It begins with the year when Iſrael was carried captive by the King of Aſſyria; and ends at the deſtruction of Nineveh. If we make allowance for ſome parts of it, which ſavour too much of fancy and fable, it may paſs for an inſtructive piece, full of religious and pious thoughts, and repreſenting in an affecting

612

Before Christ

manner the duties of Charity and Patience, and the reward that attends them.

677 *The Prayer of Manasses King of Juda, when he was holden captive in Babylon.*

657 *Judith,*

In the reign of Manasses King of Juda.

595 *Baruch*

Was the disciple and scribe of Jeremiah the prophet. But this Book is of doubtful authority.

595 *Susanna*

Lived in the younger days of Daniel.

587 *The Song of the three Children.*

536 *The History of Bel and the Dragon:*

463 *The rest of Esther*

Was written by a different and later author than the canonical Book of Esther; and contains things inconsistent with the other.

457 1 *Esdras.*

Esdras and Ezra is the same person. But neither this nor the following Book was composed by Ezra, nor are of equal authority with the canonical Book which bears his name. This Book (after the Introduction in the first chapter, from the year before Christ 624) begins the History from the year before Christ 536, and ends at the year 457.

557 2 *Esdras*

Is full of visions, dreams and errors. In chap. iii. 1. it is dated the 30th year after the ruin of the city, which is just 100 years before Ezra was made Governor of Judea, before Christ 457.

180 *Ecclesiasticus*

Is justly esteemed in value next to the inspired writings, for the excellent piety and morality which it teacheth in very sublime and affecting terms.

174 1 *Maccabees*

Is an exact and elegant History, from the first year of Antiochus Epiphanes King of Syria, to the death of Simon Thasi High Priest and Prince of the Jews, before Christ 135.

2 *Maccabees*

Before Christ 176 *2 Maccabees*

Is no way equal to the former for excellency and accurateneſs. It begins with two ſpurious Epiſtles from the Jews at Jeruſalem, ſaid to be writ 144 and 125 years before Chriſt: And then gives an abridgment of the Jewiſh Hiſtory for 15 or 16 years, from the High Prieſthood of Onias the third, before Chriſt 176, to the death of Nicanor, before Chriſt 161.

172 *Wiſdom of Solomon.*

Was written by a Grecian Jew, under the perſon and in imitation of the writings of Solomon, after the time of Ezra. It contains many good things.

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